

A Challen ex- hortacion

What a ryght & lawfull othe
is: whan/ and before whom / it
owght to be.

Item. The maner of sayinge
grace/ or geuyng thanks vnto
God.

Who so ever heareth Goddes
worde/beleue it/ and do
it/ therafter shall be
saued.

Unto the reader.



Kace and increase of know-
lege frome God the father /
through the oure Lorde Jesus
Christ / be with the Cristen
reader / and with all other
christian countremen that loue
the Lord unswayedlye . In the Lordes
byneyarde / (deare fynde) I se men in
this age busylye occupied to roote oure
ewedes of inuerterate byces and olde
cancled customes . Some hath preached
against superstitiouns . Some hath wri-
ten against Purgatorye and Wardours .
Some hath inuyed against Pylgrima-
ges & secces . Some hath beaten downe
Athonasteries and Shynes / Idolles &
thei aulteres . Some leakeith yet to this
daye to destrye Popylshē deccrees / to a-
bolyshē dayne Cremonyes / to resto:re
necessarie tyres / and to bringe agayne
all thinges to Cristes first institution .
All these thinges are Godlye . I denye it
not / and mer. vertuouslye exercised in so
doynge . But these for the more parte
hath patterned / and yet shyll doth par-
teyne to the monastorous kyngdome of
Antecrist or disgysed chutch of hypocri-
tes . Which hath euermore had a greate
shewe or glyterynge pretence of godly-
nesse / though they haue (after S. Paul)
denyed the power therof . But the abho-
minable custome of sweatinge or dayly
blac-

To the reader.

2

blaspheming of the blessed name of god
(whiche is of the deuylls kyngedome
rightowt/without any colours to the con-
trary) hath verye fewe or none reuinked/
specially in the wrytinges. Wherfore
I have conceyued it a thynge most neces-
sarye to setforth sumwhat concerninge
the rebuke therof/to put men in remem-
brance of them selfes/ least they shuld
through custome forgett God. So hath
this execrable abusyon increased a-
monge the people / that rather it had
bene conned a vertue than a byce / by-
yng the open doore vnto dampnacion.
yea so depelye hath this pestilent pop-
son infected the wittes of men / that no-
thirge seauineth pleasaunce vnto them/
freshe/or worthye to be lawghed at/ vn-
lesse it be ioyned with the blasphemye
of goddes holpe name. The tale shall
lacke his dewe circumstance / vnlesse it
be myred with otheres. As with bloode/
woundes/death/and sydes/with cursin-
ges and bannynge3/ as pote/pestilence/
fowle euill shaine/beugeaunce / & myf-
chef/to badde to be vtered amonge the
deuylls in helle. Oh mercyfull God/ how
can they thynke themselves worthye of
the name of cristianes / vunge such de-
myllishnes: how can they hope to be sa-
ued in Crist/ vteringe out of all cristien
order suche wraigions blasphemye:
moch more godlye shuld the cristyan
be/than eyther Jewe or pagane/ yet is

A ij. he a

Unto the reader.

He a thow sand tyme's worse in hys con-
uersacion and lyfe. Amonge all vices
wherunto the corrupte nature of oure
nacion is genen (for the more parte) is
blasphemye & whoredome / though the
first of them be dyrectelye agaynst the
thred commandement of God in the first
table/and the other agaynst the thred in
the second table (which is the seventh in
numbre) yet are they in darlye custome /
God not feared / nor yet ther daunger con-
sydered. And why ? Ther that shuld be
the salte of the earth / are become vnsa-
verye / and wher as they ought to geue
vs the lyght of good lyuunge / they offre
vs darkenesse. Neþher is the corruptiō
of execrable swearinge taken from vs
by the seasonable doctrine of oure pre-
lates & prestes / nor yet by ther shyninge
exāples awāye lefte vs to forsake stinc-
king whoredome. Rather do thei shewe
vs a playne pathe unto them bothe. For
no wher shall yow fynde more othes /
nor of more dyuerse kyndes than in bis-
shoppes howses. And as for comō who-
res / yow shall haue so manye / not farre
from some of ther howses / as are able
to serue the fylihye flocke of an whole
contree. Ther eyes are so spirituall that
they can noþ see thyse blottes. These sa-
uers can they not smell though they go
by them euery daye. So small feare ha-
ue they to God / and so litle good wylt
beare they / to the honorable state of ma-

Unto the reader.

3

trimonye. But if a pore man begynnieth
to fauer the vertice of the lord/they cane
smelle hym owt though he be. ri. myle
of, But with these thinges wyl they not
meadle. And why? they are bothe neces-
sarie for a comon wealth. By good han-
some swearinge men appere valaunte/
and no faynt harted cowerdes. The ste-
wes ar permited/as an wholesome po-
lytique ordinarie / to auoyed a greater
inconuenience. For elles/saye they) ho-
nest menys wyses shuld not lyue in
rest. Oh beastlye belye goddes/ maye
you by your poltytique ordinances (con-
trarye saynt Paules doctrine) suffer an
euyll thinge that good maye come ther-
of? Faythful wyfes wyll continue in ther
honeste/whan you/and all whorehuners
shall go to the deuyll. It geneth rather
an occasion to wyfes / and maydes to be
nowght. For whan the wyfe is disposed
to be an whore/ she knoweth wher to be
recepued. Manye a mayde lykewyse/
whan a wanton felowe hath gotten vpe
hure bealfe she must strayghte waye to
the stowes. If hure master or maystres
see anye wanton touch with hure, and
than(as it becommeth them) tell hure of
it/she sett the lese by them / and all be-
cause of the stowes. And it is a comon
sayenge / ware ther no receyuer ther
shuld be no thefe. So ware ther no ste-
wes/ther shuld not so many honest men
nas daughters rune awape from ther fa-

A iii. ther

Unto the readet.

thets and playe the whores as dothe.
Oh detestable hypocrites / what honest
man can thinke the breaking of goddes
commandementes to fuder a Christen
laude? why are princes/magistrates / &
judges/pur in anthonite but onlye to se
them obserued? why are you made bis-
shoppes/ but onlye to perswade them to
the same? Neuer bringe you an outra-
gous blasphemier/ nor a comon adnow-
ter to open shame before the world/at
Paules crisse though ther be neuer so
manre. Neuer laborte you to the kinge
and his counsell for a resourmacion to
be hadd of these most execrable byres/
though you know them to be most hurre
full/to a Christen comō wealth. you can
wynke at such greamous euylles/ & suf-
fer the to be taken as no synes. It was
not without a cause that Christ called
you a blasphemous / & an aduertous
generacion. It is not for nowght / that
the scripture geth you so manye ody-
ons names. As strangers/beastes/aduer-
saries/dreamers / colubers/belyals/do-
me dogges/tauorynge wolues/ serpen-
tes/leviathans/bastardes/trapors / de-
stroyers/thene3/idolles/men of cruell
sonnes of perdition/bushamefast lyers/
wycked doctrs/enemys to the truthe/bu-
cleane sowles/deuilles incarnate blyn-
de leaders of the blynde / hypocryses/
byzelinges/false prophettes / yll sede/
with an. C. moe. you wyl make goddes
com.

Unto the reader.

4

comandementes of no effecte/to auoy-
ed greater inconuenience. Oh detesta-
ble enemyes to the trewth/what incon-
uenience can be greater / than to neg-
lette the lawes of gode/both he nor thre-
ten to them that breake his comande-
mentes all thes fearefull plages? As
derth/barennesse/scarsenes/nede / hum-
ger/thurst/vonertie/penuynge/the plages
and sycknesses of Egypce/pestilence/po-
xe/borch/feuers/collycke/heate / ento-
des/scalle/mange / meselles/madnesse/
losse of goodes/wyndes/blastes/waters
wythering/wastynge/burnyng/drought/
rayne/oppresyon/robberyre/theues/ra-
pe/yll fortune/captuite/exile/wretched-
nes/subiecion/dager/pirson/syckenes/
stripes/charre/corradnes / blvndnes/
error/dasyng of harte / desperacion/
thought/bnayernes/toyle/bondage/
warre/fyer/sweatde/battell/feare / tre-
melyng/sorowgh/schoure.lyse/ & sodene
deathe both of bodye & sowle. And all
this you were not at all. you are so vn-
marcyfull/that you care not to se them
droppe headelinges in to helle. So that
you haute the fées / you passe not what
become neyther of body nor soule. Wel
is that people/whom God hath delyne-
red from suche vnpitfull gnydes. Ther-
fore we pore wretches / ought to gēue
most hartye thākes vnto the lord/ (seyng
the salte is become so vnsanerte) which
hath gēue vs such a prince/ such a fēth-

A iiiij. full

Unto the reader.

full Josyas/ & godlye mynister/ that hath
restored agayne the pure worde of God/
& hath graunted vs all free passage vnto
it/ wherin we maye lerne to abyde
these byces/ with all other. This worde
of God/ is the mother perle / that we
owght with all diligēs to seke/ the pap-
pe that we ought to sucke/ and the table
that we shuld eate vpon. From thence
shuld we fetch the sustenance of health/
the breade of lyfe/ the wyne of gladnes-
se/ the refreshing water/ the feadinge
of the sprete/ the lyght of the soule/ yea
it is the verye towche stone that tryeth
all thinges. And this aforetyme/ was
hydden from vs/ by the stre of the the
serpent/ the sacelbyres of antichriste/ the
sorcerers of Egypce / with ther myny-
sters. Welle thankes therfor yet ones a-
gayne vnto God/ which hath in these
latter dayes so marcyfullye by-
lyted vs from a boue/ and hath
sett oure feete in the path.
ways of his peace.

So be it.

Indigne pride v' feruanc

A Chisten exhortacion

5

Synone naturall beryng hath
the lorde from the begyn-
ninge constaute all men to
this ende / that they shuld
naturalliye loue/helpe / and
comforte one an other .

And to the perfourmance of that hys
pleasure / added he this naturall lawe /
that they shuld cosydre within them sel-
ues what they wolde haue done to ther
owne bodyes/chyldren / goodes/ or cat-
tell/and vpon that grounde to conceyue
a rewle how to vse all oþer particular
personnes . If they wold not that men
shulde oppresse them / yll reporte them/
shame them before the worlde/hyre ther
howses ouer ther heades / sell them yll
wares / begyle them by false wayght &
measure/with suche lyke/that they shuld
in anye wyse beware / least they do the
same vnto th. This naturall lawe was
vnto Adam/Seth/Enoch/ Noe/Ibrahim/
Moses/and other godlye men/a groun-
ded precepte of lyuinge/ whô they euer-
more followed in ther outward occu-
penges.

A nother sorte ther ware which myn-
ded nothinge lesse / and they contrarie
wyse/for wante of that rewle / fell in to
all maner of abhominable synnes. As
Cain in to the vnnatural murder of his
brother. The gyanntes in to fylthye de-
lynes of the fleshe. Nimroth in to cruell
oppresyon and tyraunye. Cham in to a

scor

A necessa-
rye doctry-
ne of loue.

Examples
of the holy
fathers.

Contemp-
ners of the
se holy fa-
thers.

Gen. 4.

Gen. 9. 10.

Osce.4

What so
loned that
contemps

What is
an othe
to what
ende it ser
ueth.

psal.13.
Exo.22.
Heb.6

A Christen ethoracion
Scounefull dreyfayne of his father. Isha-
el into a stubberne wychednesse agenst
all men. & sau into a mortall hate of Ja-
cob his brother. And such lyke. So that
dayly more and more for decaye of that
lawe (which god hade imacrdlye wryte
in the hartes of men) greate myschefes
increased. And as Oseas the prophete
cōplayneth / ther was no faythfulnesse/
no brotherlye lone / no treruth amonge
men/but bytternesse/lyenge/maniswgh
etc theste/ and adnowterye hath gotten
the ouerhande. In ther daylye occupy-
enge was moch falsohed vsed/ and that
was thought wel wonne good/ that was
gottē by deceipte. Uerye seldomē in ther
bargaynes ware promises perfoumed/
and more seldomē a greate deale / was
faythfull honeste regardeid. In processe
of tyme therfor were very fewe or none
beleneid / unlesse they toke god to wyt-
nessē that ther matter was trewē/ wher
vrpō first of all came vpe the swearing
cf othes amonge men to confirme ther
saynges with.

An othe is no yll matter/godlye vsed
and done in lone/though the f. eshe from
the begynning hath abusid it. For what
is ther in the world be it never so clene
and good / but menys corrupte nature
doth most abhom'nabley deyle.

An othe is aware on meane wherby
comitorisyes are ended/and promysses
perfoumed / by the callinge vpon the
name

name of god. If in it is wryten in the lawe/ if a man delþuer vnto his neyboure/ oþre/asse/ or shepe to passare / and it dñe/ or be hurt / or dryuen awaþe (so man leynge it) than shall an oþre of the lord go betwene them / and he shall sweare whether he hath put anye hand to the tawinge awaþe of his neybours good or not / and the owner of the good shall receyne the oþre/ if he / by the oþre that he hath taken swyth/ that he hath put no hand to it/ than shal he not make it good etc. And this must be done before the goddes / that is to saye before the iudges or magistrates. There is the contouerfyng ended betweene neyboure and neyboure through an oþre. It is also a meane wherby promyses are perfourmed. As we fynd in Genesis the 21. chapter / the wordes of Abimelech vnto Abraham/ that he shuld neyther hurt hym / nor his posterite/vnto whom Abraham sayde/ I wyl sweare. And the texte sayeth/ that they swore boþe. And Abraham ded not onlye sweare/but also perfourmed it in dede. This is called a ryght or lawfull oþre/ and none elles. This oþre is a certen kynde of religion/ wherwith god is not onlye honored/but also well contented and pleased. This is a sure anchoray wherunto iudges may lawfully stynke whan ther wyttes can go no furder. For who knoweth what is in man/but god onlye. This ryght and lawfull oþre was

indges ar-
called god-
des in scri-
ptrue.

Gen. 21.

A lawfull
oþre.

Gen. 12.

Magistra-
tes may on
lye requi-
re it.

Deut. 24.
A iust com-
paryson.

1. Reg. 4.
8. 15.
Luc. 22.
Leuit. 19

For the co-
mon welth
onlye.

Deut. 6.
Who swea-
reth a
right.

A Christen erhopacion
commanded of god for the conforte/hel-
pe and seconre of our neyboure. And it
is called the othe of the lord / not onlye
because he commadeth it / but also whan
he made his myghtye promise vnto A-
braha he sweare hym self/ to cause hym
to beleue it/not to be impossyble / at the
tyme appoynted . Whan a matter is in
stryfe before a iudge / necessarye it is to
sweare/ if it be reqred/ to bryge it to a co-
clisio. And in lyke case is it with deman-
dinge of an othe/as with stryking with
the swearde . Lawfull is it not for eue-
ry priuate persone at his owne lust to
slee. But to the magistrates/ whan they
se iuste cause/it is not onlye lawfull/but
also an vffyce of dewre belongyng vnto
them vnder payne of goddes highe
displeasure.

Heyle was ponnished of God / for not
correctinge his childre/ & so was kynge
Saule for sparinge the people of a Ma-
lech . The princes of regions haue the
sworde geuen them by goddes autho-
rite / not to renenge ther owne priuate
quarell/but the iuste quarel of God and
his people. In lyke condicion is it with
sweatinge. If the cause be not ther's but
ther neybours/ they maye lawfullye re-
ceyue an othe / and the other requyred/
may lykewyse sweare in tryall of the
trouth and not synne. yet ought it non
otherwyse to be done than in the name
and fere of the lord/ least we shuld ascri-
be the

be the verite to enye other than to hym.
And they listelye sware by his name &
without reppone/ which myndinge nev-
ther swaude nor deceypte/ wytnesseth on-
lye the truwthe / which seaketh no per-
cyalite / but the right / not them selfes/
but the glorie of god/ the profyt of ther
neyboure / and the comod welthe of god-
des people.

Lawful it is also for the magistrates/
whan they put enye manne in offyce/to
take an othe of hym/ that he shal be tre-
we/diligent/and feythfull therin/as Ia-
cob / for the comodite and profyt of his
posterite/toke an othe of Laban the ido-
latter . Lykewylse Judas Machabeus/
of the Romaynes / for the same purpos-
se. And this is because ther hath bene &
yet are daylye forwnde so many bnsfeyth-
ful. Of ther subiectes and comons maye
princes demande an othe of allegraunce/
for the sauegard of ther landes & peo-
ple. And that shuld not nede/ wate ther
no false traytors a bode. yet is it dys-
cretlye to be cōsydered in all suche pub-
lyque othes/whether they haue the. iij.
aforenamed thinges or not. To sware
to do yll/as to flee/to rauishe / or to ro-
be/ is dampnable without fayle / and to
perfourme siche an othe / or to do those
wyckedneses in dede is a dwyble damp-
nacion/both to hym that so swareth &
also to the iudge that causeth hym to
sware. Suche a one was the cursed
othe/

Whan an
othe is
lawfull.

An othe of
allegeaunce.

A dampna-
ble othe.

A Chyften exhortacion

Mat. 6.
Luc. 13.

Ad senetū
muleum
num.

A kynge's
worde
ought to
stande.

psal. 2

David bra
ke his othe

othe/that kyng Herode made/vnto the
dowghter of Herodias his harlott / for
the heade of holye John baptist / whom
Christe calleth a vrylye fore for his cras-
tynge conuynance. A coloure was this
othe/of his cruell tyrannye/ and a cloke
to his most spyghifull murther. For
throught that meanes was John done
vnto deth. Neþher was an othe ordeyned
(after ihe mynde of saynt Austin) to
bynde to the perfourmance of man-
slawghter / robberye / idolatrye / or other
synnes. Rather hadde Dauid breke his
othe/then to fulfyl it with blood shedig.

A saynge ther is amoge men/ that the
word/promes or othe/ of a kynge shulde
stande. We graunte the same/ in case it
be trewe/lawfull/and expedient. Elles
were it muche better/ to be broken than
kepte. Better were a kynge to eate his
worde an. C. tymes / or to call it home a-
gayne/than ones to be daimpned for the
perfourmance of it/if it be wycked. For
a kynge or rewler is not ordeyned to do
his owne luste/ but to iudge accordinge
to right and equite. As open is hell for
hym/as for a pore mane/ if he rewle not
his people godlye. Dauid made a so-
lemnynge othe/to flee Nabat/ & to distroye
all that perreyned vnto hym/ but he ne-
uer ded perfourme that othe/ and yet he
was a kynge. He put vppe his swarde
agayn(sayth Bede) & neuer repented hym
of anye lawte done. Home. 45.

Others

Otheres are to be obserued wher ther ende is not cuyl/nor vno the hynderaunce mis li. 2
 of lowles helth. Item wycked promysses (sayth Iulodus) lett faythfulnes haue no place. In a fyllye vowe/charge thy de-
 creed purpose. Do not the thinge in ef-
 fecte/ that thou hast without considera-
 tion sworne vnto. For the promelle is
 euermore wycked/that can not be pfour-
 med without synne. Therfor if the iud-
 ges or rewiers shuld inforce the inferi-
 ourte subiectes to sware to that thinge
 that ware agaynst lowles helth or god-
 des honoure as to wyrchipe an idolle
 or to an innocentes vndoynge/theri ought
 rather to dye/than to obeye it. As ded
 for an example the discrete man/and ho-
 norable father Eleazarus/with the. viij.
 faychfull brethern & ther mother in the
 Machabees. For muche better is it in
 suche case to obeye God than man/ as
 witnesseth Peter & the other apostles.

Neyther ought a iudge by the lawe/
 to compel a man to sware agaynst hym
 self/least he inforce hym wyckedlye to
 synne in for swearinge hymself/ and so
 to dispayre of the mercye of God. But
 whan he taketh an othe of a pore sy-
 ple sowle/or of a craftye subtil felowe/
 he owte to consydre all circumstaunces
 redysre. And all suche as sware otheres/
 ought lykewyse to be circumspete and
 ware. And to see alwayes that this clau-
 se be added vnto them. If my lord God

Filthyre vo-
 wes ought
 to be broke

2. Mach. 6
 & 7.

Act.5.

Leuit.19
 Psall.30

wyr/

A Chistien exhortacion

This must wyl/ or if I haue no lawfull imprent
be addid/ to the contrarye. And than shall we haue
if god wyl
Rom.1.

August. de
sermone
diu in mon
te.

God hol-
derh neter-
fysc excu-
spd.

Re our promyses perfyght. If I shuld
chaunce to apporne with the magis-
tates to come before them / at syde an-
houre/ and in the meane tyme be letted
by terrible sicknesse/ I shuld thus brea-
ke no iuste promise made with the/ if I
come not. Neþher shuld I breaþe con-
ueniente as sayth saynt Austin) If I pro-
mised a payment at a daye / & were ro-
bed of my money by the wape/ compnye
thyder warde. With suche other lyke
Neuer am I for sworne nor bruyte of
my promise/ so longe as my harte myn-
derh no deceyce. Many other suche doul-
tes and vespere cases ther be / but thes
I supposse for this tyme suffycient. By
thes may all other be perceyued & chri-
stianlye ordid. Thus do we not denye
all maner of swearing/ though we wold
non other to be vsed betwixne neþboure
& neþboure/ nor yet in ourie private com-
municacions and daylye busynesses. As
herafter we shall declare more at large.
I wolde haue wryten muche more of
this ryght and lawfull oþer/ whiche is
commanded of God for the wealth and
healthe of men/ if other christiane let-
ted men had not wryten suffycientlye
therof afore. Agayne for so muche as the
matter of it selfe belongeth rather vnto
the offyce of rewlers and iudges / then
so suche private persons as I here write
þno.

Unto þer lett bothe the indges/ and inferiour subiectes/ may þe & obserue þis lessons folowinge.

First a judge / ought never to demande/ or require an oþre of enye man/ withoute grete heuynes of conisayeng/ for feare that the partye regred to swearre/ shuld for swaere hym self. Suche lone and pyre ought ther to be in indges/ that the losse of ther neybourcs sowlcs/ shuld be esteemed equall with the detrimēnt of ther owne sowlcs. Therfor beforþe they bunge them vnto an oþre/ they shuld to seke all wāyes & meanes how to trye the truthe without an oþre/ & not immediarlye and in all the hast to cause them to swaere.

Secondlye. The judge maye demande an oþre/ and the inferiour subiecte lykewyse swaere/ whan it is eyther to the gloriye of god/ the profit of oþre neybourc/oþ for the comon welthe.

Thirdly/ though the men be fully persuaded to haue lawfull and iuste occasons to swaere/ as for the gloriye of god/ the profit of oþre neighbour/ and the comon welthe/ yet maye they not be indges in their owne causes/ nor take ought here in hande/ by their owne authozice/ but let the matter come before thei indges/ so/ no lawe iustrech the here to do after thyne owne pleasure/ & what thou thinkest best. After this sorte did Christe iudges aþse them selues in requiringe of an

oþre.

Judges
ought to
be piteful.

Mat. 6.
No man
may be his
owne iud-
ge.

A Christen exhortation
to be / and lykevysse faithfull subiectes
with a glade herte in renderinge their
oþe demanded of them.

If thou be captiōns thou wile parame
ture fynde canallation of conitatete in
the scripture. And loþe that Moyses he
re semeth to speake contrary vnto that
Christ bath spokē in Matthew the. v.
Chap. Because it is sayd here / yf anye
man geneth to keþe/asse/ore/or shewe ge
than the oþe of the Lord shall go bet
wene them/ and there thou shalbe in no
case swaþe. this was fyrst the error of
the Anabaptistes/whose folowers ar now
the Anabaptistes. And all this commeth
because they vnderstand not the senten
ce of Christ in the. v. of Matthew. This
worde, iuratō/hath an other maner of si
gnification/than they do perceþe / and
is otherwyse taken in the said. v. of Ma
thew/than they do reache . for this is to
be beleued of all men / that God the fa
ther commanded noþynghe that shulde
be prejudiciale or contrarie his sonne /
nor yet that the sonne taught any thang
contrarie his farher . therfore there is a
swaþinge whiche is lawfull approued
and commanded of God / of the whiche
we hane mademencion before called in
latyne iurandum. Ther is also a swea
tinge which is not lawfull discommen
ded/and clearly forbyden of Christ/ whi
che is called/Deiurum that is temerous
ly to swaþe in owe priuate communica
cions

Mat. 5.

The error
of the Ana
baptistes .

The agre
ment of
Christ and
Moyses .

What a te
merous
he is .

unto customeable sweteys' to
toun/be it trewe or false. And wha Christ
saith thou shalt not sweare at al he mea-
meth nothinge lesse/than by it/to desstoy
all maner of lawfull swearinge before
a iudge/but that we shuld neuer in our
private communicacion sweare. and as
all maner of othes ware not disallowyd
of Christ no more ware all othes allow-
ed of God the fathur/but suche onely as
had cyther the glori of God / the profys
of owe neyboure/or the comming wealth
vpon their sydes. And that this is the
very meaninge of Christes wordes / we
shall well perceyue / by the weyng of
the texte.yow hane hard sayth Christe /
how it was sayd to the of the olde tyme-
ne deicres/ Where as owe translacion
hath/non peritabis/thou shalte not for-
sweare. And not al without cause/for as
peritare can neuer be taken in a good
sence/so is it not alwaye taken for the
transgessinge or breakinge of a lawful
othe made before a iudge. But often ty-
mes it is taken for deicreare/which is to
take God to witnesse/to lye/or to decey-
ue. And peritare/ is lykewyse to abuse
the name of God/ whiche is the trouth
and righteousnes/to lye/and deceyue.
And wha hat so euer he be / that cyther re-
quire his neyboure to sweare/or sweare
lightly him selfe/it is a sufficient proue/
that he is a pariture/ yll/ lyght/ and one
that lytle regardeth Goddes trouth.now
whan Christ sayth/ it is sayd to them of

how per-
itare is
taken in
the g. of
Matth.

Exo.20.

Leuit.19.

The Iues
thought it
no synne
to sweare
truly

A Christen exhortation
the old tyme / non perittabis / thou shalt
not forsware. yow shall never fynde in
the Hebrew nor in the Greciane that
worde / but so shal you fynde in Moyses
Thou shalke not take the name of thy
Lorde God temerously / where as oure
interpretor hath so. Thou shalt not take
his name in bayne. in another place al
so you haue after this sorte. Thou shalt
not sweare in my name to lye. (whiche
the Grecianes interpret after this facio.
Thou shalt not sweare falsly in my name
And the Latynes hath / non perittabis /
Thou shalt not forsware in my name.
Here you may se how saynt Jerome vse
this worde / to forsware / for deictare /
which is to sweare false. And not for the
transgessinge of a right & lawfull othe
It was forbydden to them of the olde
tyme / (as you haue partly harde) that
they shoulde in no case / temerously
take the name of God to record / which
is expounded in the sayd. xix. of Leuit.
that they shulde not sweare in his name
to lye. Wherone sprange this opinion a-
monge them / that yf they dyd take the
name of God to witnesse in the crewh /
and that in their dayly busynes betwen
neighbour and neighbour / was no ma-
ner of synne. but in a false fayned mat-
ter they thought they ought in no case
to sweare / nor yet compel any other ma-
ther unto . And this is the thinge that
Christ speakeþ here against; and repre-
lye.

vnto customeable swarters

ii

by reprocher. that is to saye that neither
in the trouth nor otherwyse / they ought
to take the name of god to record in
their familiar and dayly communicaci-
on. but to speake so truly and to deale so
faithfully one with another / that yf he
sayd yea/ then his neighbour shulde be-
leue him to saye trouth / yf he sayd naye/
ipkewyse to beleue it not to be trouth.
Here you se well / is no maner of menti-
on made of a right and lawfull othe. for
Christ saith / and distis / ye haue hard how
it was sayd vnto them of the olde tyme/
non perjurabis / thou shalt not forswear
Wher is this spoken / euē there wher-
as is nothinge spoken at all / of the trāl
gressing or breakinge of a lawful othe
made before a iudge. as it shal appeare
more playnlye to him that will serche
the places. Therfore it is manifest that
Christ spake of suche othes / wherby we
bynd our selues temerously / to do or per-
foume any maner of thing. It foloweth
in the terte / I saye vnto you / sware not
at all. marke now of what swearinge he
speakeþ / euē of suche swearinge as
was (for their weakness sake) permitted
vnto them of the olde tyme / by the law.
for as the Iues were suffred by the law
(for their weakenes sake) to be deuor-
ced from their wypes (gyunge them a
testimonial in their handes) to auoyde
a further inconuenience / that was less
whan they were moued or angrye with

A Christen
ought not
to speake
one thing
& thinke
another.

They of
the olde ty-
me were
suffred to
swear in
the trouth.

¶ iii. them

A Christens exhortation

Item/they shuld either hane per sonned
or kyld them. So was it lynewysse per
missed to the of the olde tyme/to sweare
(but not by all maner of creatures/but
only in the name of god) least they darel
linge amouge the heynthen/and accusa-
tione their otheres shulde by conyngan-
ce of tyme fall into the sythye worshyp
punge of their Idoles for gettunge him.
Sweare by his name (saith Mose) and
se that you walke not after strange god-
des of the nacions that you remayne a-
monge. Se that you neyther make men-
cion (saith Iesse) nor yet sweare by the
names of their goddes. Thus in the old
tyme were they lusted to sweare in an
ernest iuste or warghrye cause. but now
commeth Christ and saith/ that neyther
in a newe matter / be it never so great
ernest and warghrye/we shal not of our
owne selues/ nor by our owne autho-
rity and private power/sweare or promes
any maner of thinge. Where as yet no
maner of mention is made of a deman-
ded othe by publicque authority. And
the wordes that folowe make the mat-
ter more playne. neyther by heale (saith
Christ) for it is the thone of God/ ney-
ther by earth &c. Where rede you that at
any tyme the Hebrewes did use to swea-
re by any of these thinges? And contra-
rywysse who now adayes doth not for e-
nery tyme sweare by them all. one pro-
mises a gyft by Christes Crosse/another
by

Item.6

Exod.23.

Iesse.23

We maye
not sweat
yf the mat-
ter be ne-
ver so true
ernest iuste or warghrye cause. but now
commeth Christ and saith/ that neyther
in a newe matter / be it never so great
ernest and warghrye/we shal not of our
owne selues/ nor by our owne autho-
rity and private power/sweare or promes
any maner of thinge. Where as yet no
maner of mention is made of a deman-
ded othe by publicque authority. And
the wordes that folowe make the mat-
ter more playne. neyther by heale (saith
Christ) for it is the thone of God/ ney-
ther by earth &c. Where rede you that at
any tyme the Hebrewes did use to swea-
re by any of these thinges? And contra-
rywysse who now adayes doth not for e-
nery tyme sweare by them all. one pro-
mises a gyft by Christes Crosse/another
by

unto customeable swaetnes. 1.
by heauen/ the thirde by the earthe. 2.
this doth Christ clearly forbyd/ and this
is the summe of all his communica-
on. And where as the Anabaptistes ex-
pounde this to be spoken of peremptorie/
which is taken for the transgression or
breakinge of that othe / whiche is made
before a iudge : they are greatly decey-
ned. for there is no mencion made / ney-
ther of the place / of the iudicall seate/
nor yet of any magistrate or iuge. he spa-
ke therfore of the othes / whiche we vse
one with another in oure familiar com-
munication and language . And he that
will serche the aforesayd places of Exo-
di and Levitici / both in Hebrewe spe-
ke/ and Latin / shall fynde it toewe that
here is wryten. other reasons and argu-
mentes they hane/ to take from the con-
gregacion/ this lawfull othe / whiche at
an other tyme shall be answered unto .
The Phariseis also had blynded & cor-
rupted this commandement. for lyke as
to hate in the hart/ or conet another mans
wiffe/ was no synne with them/ no more
was it to thinke one thinge in the harte
and to speake another with the mouth .
Although he Moyses sayd lyce not: nor de-
ceyue any man his neighbour. They did
interpretate it but for good counseil and
that it did bynd no man/ vnder payne of
damnacion. so by that meanes were there
none beleived/ onles they tolde god to wit-
nesse. whan false/ sorrell and craftye met-

Levit. 19

Jerem. 5.

Goddes
orde
hath but
one true
meaninge.

Our word
and harte/
must be al
one.

A Christen exhortation
chauntes ones perceived that for taking
of Goddes name to record / they were
deleued / v hatsoever their cause was.
To bringe their matter to passe they ly-
tle cared to forsware them selues . vnder
that coloure cloed they all maner
of dissimilacion falshede / and vngodly-
nesse . so that the name of God (whiche
ought to haue ben had in most reverence)
was commonlye than vsed / for a coue-
tinge of all their myscheses . in so moch
the Prophete complayned and sayde /
how they cowed saye the Lord lyeth /
yet did they sweare to deceyue . Christ
commeth / and bringeth salte and licht
vnto the commandementes / restoringe
them agayne to their owne natural mea-
ninge / and right vnderstanding / and as
his father wolde haue them kept / of eue
ry Christen man . for as God is but one /
so hath his word or cominaundementes
but one right and trewe meaninge / how
so ene we turmoyle or handle them .
And where as they had taught to hate
in harte / to couer another mans wyfe / &
to deceyue his neigboure with a lye /
was not forbiddon of God / vnder payne
of damnacion / but only the outwarde a-
cte . But Christe saith / he that is angtye
with his brother / is in daunger of iudge-
ment . he that sceth a woman and lusteth
after her / shall rast the punishment that
belongeth to a hoermonget : he that thin-
keth any thynge / and speakeith another /
Decey-

Unto customeable swarters. fo. 13
deceyueith his neigboure with a lye/ or
prompte/ shall haue the punyshement of
a perjurie. therfore I saye unto you that
ye sweare not at all/ but let your commu-
nicacion be/ yea/ yea/ naye/ naye. he saith
twyng yea/ and twyng naye/ that is yea
in harte/ and yea in mouth/ naye in harte
and naye in mouth. And yf men/ whan
that you meane truly wil not beleue you
by your yea and naye/ let them take hede
(sayth Basyle) for they shal taste the pay-
me that belongeth to the vnbeleuers.
therfore it is both folyshe and damnable/
whan a man can not be beleued by yea
and naye/ withoute an othe/ because he
wolde be beleued to sweare. The gospel
(sayth saynt Jerome) permitteth no ma-
nere of priuat othe/ because the hole lan-
guage of a Christen/ shulde be so faith-
full/ trewe and perfyt/ that every senten-
ce therof shulde be able to stande for an
othe. verye vnseminge is it to Christes
sworne souldyours/ more to regarde the
darknes than the light. for the loue that
thou bearest to a worldly vanite (which
thou onghest not somoch to esteime) thou
wilt take thy Lord God to witnesse. And
so doest thou thowre thy self into double
daunger/ offending also in an other com-
maundement/ for so canst thou not doo/
onlesse thou baynely conerte.

And the lawe sayth/ thou shal not co-
nerte. Dost thou not conerte whan thou in-
fornest thy selfe to sweare for a worldlye
thinge?

Basyle

Jerome

Job.3

He that
sweareth
conereth.

Exod.20
Psal.6

Psalm. 38

He that
sweareth
dishonou-
reth God.

Psalm. 9.

Job. 34.
¶.36

A Chyldren exhortation
swinge / and for a byle creature take[n]
God to witness/ye trewly doest thou/
and for it forslkest thy master with Ju-
das. oh to ouer-moche vanite is all the
worlde gyuen. Besydes that is sayd/ for
this contydacion dorh Christ inhibire
the all maner of private swearinge/ be-
cause thou canst not do it/without some
dishonoure to his heauenly father. mar-
ke the nature of thyne othe / whan thou
dorh sweare/ & thou shalt well perceyue
it. In thy communicacion paramenture
thou sayst/by God it is trew that I haue
sayde/or by the Lord that made me it is
so/where completest thou thy Lorde God /
with thy wyckednes/and thy heauenly
maker with thy synne / without all rene-
cence/to shyfte the matter betwene the .
Se now how worshiply thou hast mar-
ed him. Besydes all this/ in taking god
to witnessse / thou makeste him iudge of
the thinge to auge it of the yf it be false
but in the least pointe: Thou bragges al
so after this sorte/by my faith I will per-
forme/that I haue promysed/or by Iesu Christ I wil do this thing or that thing.
mathewel this shor[te] sentence of myne .
God will not gyue power to anye man
to do or performe that thinge whiche is
not done after his wylde / and here by
an othe contrarie goddes commannde-
ment doest thou bynde thy self/to do that
thinge which is not in thy power to do/
neither hast thou God bpon thy syde to
gyue

gyue the strength to doo it/ because it is
not doone (alchonghe it were never so
trewe) before a iudge/ whiche Goddes
worde requirereth. And so doest thou lose
thy saluacion/ and fredome in Christe,
with his name sealest thou an obligaci-
on/ to do that thinge/ wherby thou art
defeated of all thyne inheritance. Is
this thinkeste thou a pleasaunte thinge
vnto him? All this set a parte/ if it shuld
chance that some worldly trouth were
not in thy wordes/ (besydes conscience)
thou shuldest vterly blemishe the opi-
nion of thy faith/ and to shame thy Lord
Iesus/ whom thou hast taken to wytnes
with the/ for thy truthe and honeste. In
this also doest thou testifie/ that thou be-
levest him to be no righteous God/ nor
yet a iudge that will ones before al the
worlde condempne thy suttel trade of
falsched and hypocrisie.

Finally thou makest as though God
were well contented with thy dissimu-
lacion/ and as though he had a greate
spouse at the matter/ to se thy crafty con-
ueyance and legerdemayne in compas-
sing thy Christen brother or neyghbour
to deceyue him with an othe/ for whom
Christ spared not to gyue his lyfe/ and
to bestowe his moost precious bloude.
And thus wher so ever thou becomest/
these.iii. discommodites goth with the
The holy name of God is dishonored/
his Gospel of saluacion is contempnyed
his

1. Tim. 6.

Rom. 14.

Esiae. 52.
I. Cor. I.

A Christen exhortation

Joh.6
Psal.13

Denke.28.

his swete promyses ar not belenied/ nor
yet his sharp thretunxes feared. wher
as thou art in place/these vngentle fru
ges doest thou ministe and none other /
to do thy master the devyll a pleasure
with. suche a trewe seruante arte thou
vnto him/that where as thou accompa
niest/Christ shall haue but dishonoure.
Consequently whan thou swearest vpon
the Bybel or Gospell conteyninge
the scriptures and wordes of God/ thou
comparrest the truth of thy matter/to the
truth of them / and woldest haue it so a
lowed. than yf thou be a lyar/ thou haſſe
ly desirſt him/not to accompliſhe vnto
thy behone his promyses of mercy ther
in conteyned. But contrarie vnto it/to
bringe vpon the the hole lengerance/
curses and plages therin thretened / to
all yll doers. whā thou swearest by the
body of Christ / thou greatly dishonor
rest his gloriſed nature/includinge thy
hole health/ iustification/ redemption/ &
atonemente in God. And thou doest as
moche as in the lych (lyke as the holye
doctours confesse) to plucke him oure of
heauen with violence / & to crucifie him
agayne a fresh. whan thou swearest al
ſo by the Sacrament of God (as it is a
common othe with the) both the swete
frutes of thy Baptyme/ and of the holye
couper of the Lord doest thou handle
so vnguentlye/as thou ware at defy
ance vnto them both.

In

unto custonable swarters fo.15

In lyke case whan thou swearest by
anye creature/ as by this sonne / by this
lyke / by this ligh / or by this good day /
thou doest not only breake the cominan-
dement of my Lorde God / but also thou
doest bynde those creatures whiche he
hathe prouided to serue thy neades / to
serue thy wycked vanite / rendering him
no thankes but blasphemye for his gyf-
tes. Whan thou swearest by other crea-
tures of God / as by this breade / drinke /
meate / or salt / with such lyke. Dost thou
any other than blasphemie the gret of
them? may surely. And besydes that thou
desreste him to auenge them of the / yf
thou lye. Peraventure thou wilt yet aske
me this question / may I than sweare no
maner of othe for my pastyme? yes / and
yf thou wilce in thy pastyme gyue thy
selfe hole unto the deuyll. But Christe
hath gyuen the a straight commaundement
to the contrary / that thou shalt not
sweare at all / and shewed the that yf
thou be his seruant / thy communicatio
shall be none other / but yea yea / & nay
nay. All other (saith he) is of euyll.

Now yf thou thinke thy witte better
than his / or that he is no holesome tea-
cher for the / thou maist do it for thy plea-
sure and go to the deuyll for it: who can
let the. not thus conciated / hapely thou
wilt yet reason further / and saye. For so
muche as I knowe swearinge is a blas-
phemye / I will for my pleasure sweare
by the

we maye
not sweare
for our pa-
styme

A Churched exhortation

by the devyll/ or by an Idolle/ to spyght
them with it. I am glad thou hast once
granted me that swearinge is a spye-
full blasphemey: let it not then defyle thy
Churched lippes/ neither spyghte thy lord
God with it frome henceforth / nor yet
his holy sanctes and creatures / comly-
the firste that it is thy Churched dewiye
to be no blasphemare. And nexte unto
this/that God by his erpesse comman-
dement hath verely forbidden the that
kynde of swearinge. you shal not sweare
(sacch your lyvinge God) by the names
of straunge Hoddes/ neyther let any man
heare the procede out of your mouthes.
Neyther make mencion (saith Iosue)
nor yet sweare by the names of their
Hoddes &c. God wil refuse them for his
children (saith Hieremye) yea and ver-
ely forsake them/ which sweare by the
that are no Hoddes. I will destroye all
them (saith God by his Prophete So-
phomye) that sweare in Belchon &c.
Thinke thā it is lawful for the to swear
by no maner of thinge/ for thy pleasure/
neyther by heauen nor earth devyll/ nor
Idolle. for all that is more than yea and
nay is playnly of wyckednes. Our wo-
des are the outward testimonies of oure
inward hartes. And therfor they ought
to be so substanciall/ as to be worthye a
belene without an othe. So syngle and
pure ought our loue to be towardes our
neighbour in oure dayely occupypenge/
that

We maye
not sweat
by the De-
wyll.

Deut.6.
Exod.23.

Iosue.2.

Saybo. I.

that no maner of crasfe shuld be founde therin. Damnable it were to deceyue our brother with alye/ and moche mo-
re damnable to seale it with a false
sche. They of the olde tyme thoughte it
no faute to swerte in a matter of truthe/
but we have now a newe scole master/
and ought by his owne doctrine / to be
no longer babes / but to be moche more
versyght then they ware. Now ought
suche brotherly loue to regyne amonge
vs/ that one shulde haue no stomake/
hatte/nor despise/to hyndre/hurte/or dis-
please another. The eye shuld seke the
profyte of the hande/ and the hande the
commodite of the foote / as membris of
one bodye in Christ/ the one beynge ca-
refull for the other. The one shuld be
so faychfull to the other / that neyther
shuld he nede to sweare / nor the other
nede to put hym to an othe. And surelye
ther is none othe made betwene ney-
boure and neyboure/but one of them/ or
bothe offendeth dedly. And it is he that
heareth the trewth and wyl not beleue
hym withoute an othe/ and so compel-
leth hym to sweare / or elles the other
that without all occasiō/ inforceth him
self lyghtlye to sweare/ or both for com-
panye sake.

Customeable swearinge is vetye dan-
gerous/though we ded not lye at al/ for
so moche as it doth deprive the name
of the lord of his dewe reuerence and
scare.

We ought
to be no id-
get babes.

The fentig
of a right
Christer.

Eccle.23

A Christen exhortation
feare. And so moch vanite of wordes is
in our dayly commoninge & occupieng
that we haue one with another/that we
can not chose but lye in many thinges.
Whiche to confirme with an oþer/ thought
we intende no fraude/ is to take the ho-
ly name of God in bayne / and vntenu-
tently to t̄se it against the second com-
maundemente. If it be dampnable of it
selfe to lye of purposse to deceyne/ howe
moche more dampnable is it than blas-
phemousl̄e to colour it with the name
of God / besydes the callinge vnto hym
for swyfte vengeance vpon our owne
selues for so doyng. truly we lytle kno-
we what we do i such custome swear-
inge. Therfore account we it necessary
to admonysh you yet farther as concer-
ninge your priuate swearinge. For accor-
dinge vnto that is sayd afore/willed by
Jesus the sonne of Sirach (which w̄o-
te the booke of Ecclesiasticus) that we
shulde in no case accustome oure selues
in swearing/ least we fall into more de-
pe inconuenientes / and so taste the pla-
ges belonginge therunto . For of custo-
mable swearinge commeth the damna-
ble vice of perury.

If a man shal use commonly to swea-
re/he can not chose but many tymes da-
mably forsweare hym selfe. As he that cu-
stomably l̄yþre / sometyme he shall
l̄yþre vnto deathe. That a man hath in
custome he shall do at all tymes; but he
shal

vnto customeable sweareris. 17

Shall not at all tyme refrayne it. What the fearfull sentence of God is against sweareris/the scriptureis plentuously sheweth. The Lorde (sayth Moyses) will not holde him guiltie that taketh his name in vayne. The man that bleseth moche swearinge (saith Jesus Syrach) shal be full of iniquite / and never shall the plague depart frome his house. All the ues and sweareris are vnder one curse of God after zacharie. Stoned was he by the lawe / that blasphemed the name of the Lorde/in Israel. If the plague goeth never from them whiche are continuall sweareris/how can it go frome them that are continuall periures?

Tell vnto me my fynde (saith Johā Christostome) what doest thou profyt by thy swearing. If thyne aduersary shuld thinke the to sweare aright / he wolde never compell the to it. But because he thinketh the therby to become a periure therfore enforceth he the to an othe. Sel dome hath the priuate othe a good conclusion. But happily thou wilt saye. I can not sell my wares/onlesse I do sweare / or my detter beleueth me not / onlesse I make him an othe. Whervnto I answeire. Rather be contented to haue thy wares unsolde and to lose thy money/than thy salvacion in Christ. Reason faithful ly with thy conscience/ and let thy soule be more dere vnto the/ thā thy corruptible substance. For though he thou lose

Deut.5.
Exo.2.
Excl.23.

Zach.5.
Leuit.24.

Yomii.44
sup Mathe.

An obiect
on.
Mat.16.
Lue.11.
The soule
is better
thā wares

A Christen exhortacion

John.5.
v.17

2.Tim.2.
Ipoc.2.

Chrysost.
hom.44.

A greate
danger to
sweare.

De scernio-
ne domini
n monce.

part of thy substance/ye mayst thou lyne/but yf thou lose God thou canst not lyne.A greate et rewarde shalt thou haue for losinge of it in the feare of God/than yf thou haddest gauen it in alines. For that is done with peyne for the losse of the Lorde requireth a more worthye crowne than that is done without peyne.

Moreover I councell the as my frinde (saith Chrysostome) yf thou be a true Christen/that thou never compell anye other man to sweare . For whether he sweareth right or wronge thou arte not without daunger afore God/consydering that Christ (whose seruaunt thou ought to be) hath gauen the here a sore comandement to the contrary . Besydes that thonghe his othe were true / yet is not thy conscience cleare frome perury for so moche as the matter beryng doubtful vnto the/ thou puttest him to the daunger therof. And yf it were false/ thā hast thou enforced him to perury/and so for lacke of Christen charite loste both his sowle and thyne owne/for whom Christ suffered his death.Worse is he (sayth S. Austin) than an homicide/ that compelleth a man to sweare/ who he knoweth to forswear him selfe . For the homicide sleeth but the body/ wher as he sleeth the sowle/yea two sowles rather . That is to saye/ his sowle whom he compelled to sweare/and his owne sowle for so compelling

pellinge him.

O vndiscrete personne / what so euer thou arte that compellest an other man to swear. I yet knowest thou what thou doest therby. Moche more is it to his profyt than to thyne. For that perurye is to his luccre/and to thy losse. For he hath the mony/nothinge remaining vnto the but thy part in the perurye/ with the curse and plague thereof. He that car-
reth not to lye/regardeth as lytle to for-
sweare him selfe. And lyke as he that ly-
eth offendeth sore the verite/so doeth he
that is perjured for sake both God and
all godlynesse. Thus are the command-
mentes neglected/and neyther God nor
our neighbour regarded. No manuele
therfore thoughte the Lorde knowinge
our infirmitie/ and how swyst we are to
cast awaie our sowles/did first inhibite
vs perurye/and than all maner of swea-
ringe. He hathe forbydden swearinge
(saith Saint Gregorij) that we shoulde
the more easly auoyde all maner of oc-
casyon to perurye. He that feareth God/
without an othe confesseth the verite.
He that feareth him not / will not with-
an oth confess it.

He therfore that doulbtest not to brea-
ke Goddes commaundement in swea-
ringe / doubteth not to forsware him
selfe for a tauntinge. Take heede also
(saith Christosome) yon that will be re-
kened for spirituall men. Uery swyst ye

Chrysost.
vbi pr:ug.

Uhr Crist
forbode
swearing.

Gregorius
in homil.
quadaui.

The pre-
ses.

Chrysost.
Or. viii.

Li. 2. soli
loquiorū.

To sweare
by creatures
reg.

Hiere. 5.

Deut. 32.
Col. 1.
Deut. 6.

A Christen exhortation

are to offre the sacred Gospell vnto the
that sweare/where as ye ought to teach
the contrarye. If a man maye not (saith
Origene) in euery light matter sweare/
no more maye they that haue auctorite
for euery light matter compell a man to
sweare. Howe can you be cleare frome
periuiry/that ministrē the occasiō? Maye
he that beareth fyre to the burninge of
an house be fre frome the burninge of it?
Or he frome the slaughter of a man that
brungeth the weapon wherewith he is
slayne? Maye surely. But he that gyueth
occasion to periuiry/must nedes be a par-
tener in the same. Withdrawe the fyre/
and there shall be no burninge. Drawe
awaye the swearde/and there shalbe no
murther committed. Seqnestor swea-
ringe/and there shall be no periuiry.
Oft swearinge (saith Iudorū) bringeth
man to an vse. And that vse leadeth to
a custome which bringeth in periuiry.
No nede hath the verise of an oþ/wher-
e the promes is faichfull and sure.

All this is spoken for the that sweare
by the Lord temerously. Moche more
detestable is the wyckednesse of them
that sweare by the creatures/ and more
greuous the offence / than of them that
sweare by him onely. For heauen/earth/
the elementes/ and creatures hath he
made to serue him in mans occupieng/
and not that men shulde sweare by the.
In the lawe is it also straighlye com-
maun

unto customeable sweareris.

19

maunded that non shuld be take to witnesse in the truthe but God the auctor of all truthe. He therfor that sweareth by heauis/by earthe/ or by anye other thing els/he maketh it equall to the verite/ & so alloweth it for his god. For of no lessse value maye that thinge be that is taken to witnesse / than is the verite yt self which standeth in tryall. A shame full idolatour therfor becometh he / that taketh anye other thinge than God to wytnesse in the verite yea though it be never so trewe that he sweareth.

For he perfourmeth not unto the lorde his orthe/but unto the elementes & creatures/and so synneth double. First he offendeth in breakinge the commaundement/secondlye in that he maketh a god of that he sweareth by. This caused S. Hierome to saye in his commentarye vpon saynt Mathewes Gospell / that our sauiour ded not inhibitt swearing by god/ before a iudge so that it were in a faythfull cause / but by heauen and earthe by Hierusalem and our head/with suche lyke. For it was graunted to the peple in Moyses lawe for a rule / that lyke as they were commaunded to offre ther sacrifices unto God / because they shuld not offre them to ido's/so were they permitted to sweare by ther lorde God. Because it was thought better for them to gene ther faythe(which is therin required)unto God than unto deuyls. For the

C iij. Jewes

Hiere.5.

Idolatrye

Mu.30

Hieroni-
mus super
Math.

A Christen exhortacion

Jewes vpon a corrupt custome/were moche geuen to swearinge by the elemenes.

Mat.5.
2.1.

To sweare
vpon the
gospel bo-
ke.

Mat.23.

Mat.15
Phil.3.

Consydere therfor that it was not for nonght that Christe commannded you neyther to sweare by heauen nor earthe/ cryme nor temple/nor yet by the heare of yowr owne headeſ. Where as the blisshoppes & spirituall livers sytter in conſistorye/a ſmall maner is it rekened to ſweare by the lord/ and therfor compell they menne to ſweare by the gospel as by an hygher thynge. As though the creature were aboue the creator.

Not vnlkyke to the pharisees/ which eſteemed the golde offred in the temple moche the greater than the temple that sanctifyed the golde/ and the offeringe vpon the auſter moche better than the auſter that sanctifyed the offeringe. In this proue they themſelues not only blynde/ but alſo blynde leaders of the blynde. Moche more paſſeth thole beaſtlye beliue goddes vpon the ſeadinge of ther wreached bodyes than vpon God which is the lyfe of ther ſoules. Ther maſlesſ and monye ſacrifices are the cauſe why they eſteine an othe made vpon the gospel boke to be farre aboue that othe which is made vpon the eternall God/ and nat the veryte which the gospel conſayneth.

Hom.4.4

O wretched idioſes (ſayth Chrysſo-
ſip Ḡath. me the ſcriptures are ordeyned for god/ and

and not God for the scriptures. Wret-
ter is the lord that sanctifyeth the gos-
pell than the gospell that is of the lord
sanctifyed. The Turkes or Mahometa-
nes (whom we reken to be a vryte ex-
crable secte) hath the holpe name of god
in suche reuerence that they never swea-
re by it/ unless they be by most vrgent re-
cessyte compelled. Neþher committ they
the administracion of ther comon wel-
thes to anye manne whom they knowe
to be a swearer/ but he never so ryche/ ba-
taunt/wyse/ lerned/courtagyous/ or of
noble byxhe. Now that matter passeth
amonge vs Christyanes / all the worlde
knoweth yea/ though we saye nothinge
of the peccarye which dayly regneth a-
monge vs to farre and to brode. And su-
telype this dare I be bolde to saye / that
all we knowe it is contrarye to the com-
maundement/wyll, and pleasure of God.
yet doth the most part of vs committ it.

And they that do it not / are not ones
moued with pyte(as it wolde become al
christen menne) to se ther bretherne so
veryshe / or to se a lawfull and charita-
ble redresse for it. They also which hath
the lawes in gouernance, and vno who
the iudgements are committed/ seketh
not by harde correccions the amendement
of it/but every where it regneth vnpun-
ished. A vryte lyght matter is swea-
ringe accounted now adayes in euerye
mannys mouth / hygh and lowe/ryche

C iiiij. and

Guiliel-
mvs tripo-
litanus.

I. Col. 12.
Heb. 4.

A Christen exhortacion

Ioannes
Salisburi-
ensis in po-
litarico.

All states
belyghteth
in blasphem-
ye..

Eccl. 27.

Idem Joā-
nes de nu-
gis curia-
lum.

Fyne con-
ges.

Octus
Blesensis.

Byshop-
pey.

and poore/ruler and comoncer / yppst &
clarke/woman and chylde / to the bitter
contempt of god. If they be in dallyant-
ce/playe/and sport/nothinge semeth vni-
ts them pleasant/freshe/noz any thinge
worth / no thinge therfull or fyre to be
lawghed at/ vniuersall the cōmunicaciō be
mixed with the blasphemye of goddes
name. If a matter shall be reasoned of a
storre rehersed in a compayne / the tale
shall want his due circumstance/vniuersall
it be garnished with othes.

Amonge the ruffeling ruffets and ga-
lautes of the worlde is not he rekened
for a manne of noble blood/ that can not
sweare by heauen/by the elementes/by
the trone of God/by the wondes/blood/
crosse/in euerye assemblye/and in every
place he cometh in. This is the comon
rhetoryck/the florishinge maner of spea-
kinge/the cleane/fyne/pure/and bewti-
full ianguage of our baptysed brode/of
our holie christen commynnalte/ both in
lordes howses and bysshoppes howses/
more lyke bedlem beastes than christia-
nes/yea/more lyke devyls of helle than
menne of reason & grace. No faute syn-
deth our prelates in this / nor breake of
christen religiō/nomore than thei do in
the daylyc hauntinge of the stewes and
other shamefull abhominacions. But
these they releace with ther masse sayn-
ges for monye. For them that rede the
scriptures they can fynde out gretous
pon-

Unto custome swearers. 21

polisshmentes / but not for these em-
pyous excesses. This presumptuose sa-
cilege/this wycked knauerye/ this ma-
lignaunt myschef ageynst God offen-
deth them nothinge at all.

The Jewes late ther garmetes custo-
mablye whan they harde goddes name
blasphemed. But who amonge vs she-
weth any maner of coke that he is ones
but discontented with it: where are tho-
se godly lawes become that were wont
to be heade the blasphemer or els stome
hym vnto deathe? where are the epyto-
mes/pandectes/ and institutes of Justi-
ciane the emproure that wolde suffre no
suche offenses remayne unponyshed?
where are the statutes ryall/that kynge
Henrye the fyft made also for swearers
with in his owne palace: that if he were
a duke that ded swear he shuld forfeit
for euery tyme. xl. s. to the aydinge of
poore peple. If he were a lord or barone
xx. s. If he were a knyght or a esquye
x. s. If he were a yernane. xl. d. If he we-
re a page a lackeye or a slauie/to be scou-
ted naked eyther with a rodde or els a
whyppe. All this is now forgotton and
gone.

The olde phylosophers abhorred the
blasphemye of god / the poetes and ora-
tors thought them worthye of greatt
ponyshmentes/ & we thinke nothinge
lesse. Cicero wylled that neyther swea-
ring nor promes made by oþre shuld be
þused

Mat.26.

Mar.14.

Tearinge
of garmen-
tes.

The swea-
rer was be-
headed.

Waldenus
in quodam
sermone.

the philo-
sophers ab-
horred
swearing.

Cicero in
li. de Off.

Tibullus
ii. i. elegia
9.

Quotidia-
na experi-
entia.

i. Ioan. 4.
Galat. 6.

A Christen exhortacion
vsed for feare of perurye. Sweare in
no wylle(sayth Petiander) if thou can-
nest by anye meanes abyde it. If thou
be wylle(sayth Phocylides) thon shal
not sweare with thy wylle / though the
cause be never so good. If the matter ly-
eth so(sayth Pythagoras) that thou must
sweare/ do it with great reueren-
ce. Perurye(sayth Menander) can ne-
ver be hidde from God. Therfor rather
lose thy matter than sweare. For of hyd-
den perurye(sayth Tibullus) wyl a mys-
tiche follore ryghter at one tyme or o-
ther. Se what a dangerous matter the
prophane phisophers accounted swear-
inge that never knewe Christ/ and we
account it nothinge at all. They abhor-
red the wychednesse of it/ and we take it
for a myre pastyme.

Elene can seke out penaltees/ and ma-
ke newe constitucions for them that la-
boure to knowe God and to lyue after
his lawes / but for them that sygnytful-
lye abuse the name and glorie of God/
we can fynde non at all. And no marie-
le consydering we are the ryght sworne
chidren of perurye. Who hath so lar-
gely bene periuted as prelates/ prestes/
and religiounis/ which at the receyvinge
of ther popishe derees hath forsworne
the vertye of god/ whom in baptrym thei
faythfully promyzed to stade by ageynst
all the deyntis in hell. yea/ brynging ther
lawes/doctrynes/ and doynges vnto the
touche

tonche stonē (which is goddes wōrde) a-
thou shalt fynde that they laboure no-
thinge els but the breakinge of that pro-
uincē. Now vntemeritelye they haue b-
sed ther othe of allegeaunce to ther prin-
cessē and magistratēs/ I thinke ther crou-
cles kepereth not in sylence.

Whan paschalys the bishōp of Rōme
had sworne to be trewe vnto Henry the
fōrē emprōnce/ he gaue hym therpon a
wyrtinge/ whch contayned also the in-
vestiture of prelates. Not longe after
that/ whan he se his tyme/ he called in
Rōme a generall synode/ whre as he
by conseil of his spiritual sorcerers brea-
kinge hoch othe & priuilege/ ded ercom-
municate the good emprōnce/ rayled vp
his sonne agaynst hym/ deposed hym/
empresoned hym/ & fynallye caused hys
bodye to be taken out of the grounde at
Leovinē/ and in a prophane place to be
bertyed. yea/ after his deache/ the sonne
(whom he made to persecute the fāther)
ded he also ercomunicate and gretou-
lye vere. A lyke tragedye we haue of
Fredericus Barbarossa/ whs pope Alex-
ander the syrde made his fōrē stole as
venys in the churche of sayne Matthe/ in
the syght of the whole multitude to the
ridiculouſ shaine and rebuke of all the
worlde. The next daye after he made
hym to holde his syrope and lyke a pa-
ge to wayte vpon his mule.

Senche the byssopyes/ also for shose ty-
med

Goddes
wōrde ty-
eth al thun-
ges.

Ranulph,
Cestress ī
polycroni-
ca.

Abbas Ur-
spurgensis
in cronicā

**Wagnus
Placina &
Polidorus**

**Gildas in
excidio
Britanie.**

**Actes a-
gynst cu-
stomable
swearers.**

**Hector boe-
tius in his
Ethica sco-
torum.**

A Churken ethoracion:

mes in the which the holpe byshoppes
of Rome assoyled the peple fro the obe-
dience of ther lawfull kynges. As zacha-
rye the first/which assypled the frenche
menne from ther othe to kyng hylde-
ryck. Of monorius the thyde and Jo-
han the. xxi. assyplinge the Germanes
from ther lawfull emperours. Of Inno-
cent the thrid assyplinge ourre Englishe
menne of ther newe allegiance fro ther
good kyng Joham/ and suche other so
manye to be reherced/and ye shal fynde
wonders concerninge that matter. Syl-
dos one of the most auncient wryters of
this nacion/moche lamented the fylthye
behauer/ sweating/ and permyte of his
tuncremenne the brytones. Kyng Iue/
kyng Alfrede/kyng Edwarde/ and dy-
uerse other made laudable constituciōs
of penaltēs within this realme concer-
nyng the same.

Kyng Edmōde made this leye/that
they which were pronounced falsye for
sworne shuld for euer be separated fro
goddess congregacōn. Donaldus the
kyng of Scottes made this acce with-
in his lande/that all perjuries and comō
swearers shuld haue ther lyppes searēd
with a burnige hoore yron. to which lawe
saynt Lodowick kyng of france put
ones in execucion at Patys bpd a cyte-
zen there for blasphemynge the name of
Christ/to the cramble of oþer/ & so can-
sed it to be proclaimed through our his
realme

realme for a generall ponnishment.

Philippe kynge of flanders/made this
constytucyon within his eridome in anno
D. C. lxxvij. that he that ded forswere
hym self shuld lose his lyue & goodes.
Item Philippe the kynge of fraunce/
whom so euer he perceyued/that eyther
in tauerne / or enye wher elles / ye al-
though he ware a grett man of dignyte/
that ded blasphemē the name of god/ he
shuld be drowned. And caused a stronge
acte to be made of it a lytle before his
dethē/and left it vnto his successors. Al-
so Josephus councell is this . That he
which blasphemeth shuld be stoned/and
then hanged vppē by the space of one
daye / and so taken downe and buryed
without all maner of honoure. Maximi-
lian⁹ the emperour made also a decree/
that what so euer he ware/that was a co-
mon swearer shulde for the first tyme lo-
se a marke/and if he ware not contente
with that/ shuld lose his heade/which
acte he & the states of the empyre com-
manded to be publyshed. iiiij. tymes in
the yere at estern/whysontyde/assump-
cion of our lady and at cristemas.

In certen regions are yet to this daye
otheris so restrayned/that what so euer he
be that swearer / he shall eyther lose a
fyngar/an eare/or els his tonge. For per-
urye was the noble cyte of Troye lost/
as wytnesseth not onylē Virgile with
other prophane auctoress/ but also S. Au-
gyn

A procla-
macion a-
gynst
swearinge
Jacobus
mayerus &
cronicis
flandrie.
Vincentius
in specu-
lo historia-
li.

Josephus
4.ii.anc.
ca.6.

In parali-
pomena re-
rum memo-
rabiliuum.

A Christen exhortation

Many cy-
tees hath
benē br-
ostoyed for
perurye.
Idē Augu-
stus.

Upon in his thirde boke and secōde chap-
ter de cimitate dei / and so bath in anpe-
other cytees clā. Tullius cicero hath in
his first boke de officijs / that Marcus re-
gulus a Romane and a Wagane regar-
ded so moche an othe that he ones ma-
de / that he had rather to throwe him self
into most miserablie captiuite and cruell
dearhe of his enemys thā to breake it /
and so to become a perurye. Saynt An-
glyn affyrming the same also in his first
boke / and .xv. chapter de cimitate dei.

A wonderfull narraciō hath S. Greg.
in the fōrt boke of his dyaloges / of a
chylde of .v. yeares of age beryng in his
fathers armes possessed of a de.yll for
sweatinge and blasphemynge the name
of God. Belydes the terryble examples
of the scripture / in Nemroth / Jocharac /
Hicroboam / Sennachetib / Benedab / A-
chab / Abrachodorioster / Holofetres / An-
tiochus / Micanor / Herode / and sothe ly-
ke . The sonne of the Israelysche wyp-
dore was for blasphemynge of the na-
me of God stoned vnto deathe in the de-
sart. For blasphemye of the sctuautes
of Sennachetib the kyngē of the Assy-
rianē ded the ancell of the lordē see an-
her dēd and .iiiij. scōre thousandē of hys
hooste. The wycked quene Isabel was
for the same byce thowne out of a wyp-
dore / it odde upon wih her selfe / and had
her fleshe devoured of dogges . Her o-
des

Lxx. 24.
The blas-
phemer
was stoned

4. Reg. 19

4. Reg. 10.

Des antipas for be headinge Johan bap- Mat.6.
tis to perfourme his wyched othe/ was
eryled into icons/ and there departed in
most insestable perurye. In swearinge Mat.19.
ded Peter both denye and forsake hys
lorde and master Iesus Christ. Consy-
die by these and by other lyke exaples/
what the abomination of swearinge
is/ and what vengeance of the lorde han-
geth ouer it.

The Seytheanes & Partheanes with
other heynthen peple had lawes agaynst
lyenge & swearinge / whom they wolde
in nowysse dysobeye. We hane the great
commandement of God with the gospel
of Iesus Christ / which are lawes farre
passyng ther lawes. What denyll of hel-
le shall holde vs backe more than them/
that we shall not regarde them? If we
hane a lorde God which create al at the
begynninge/ and now gouerneth all to
our behone. If we hane a fader which
hath loued vs/ a Christ which hath rede-
med vs/ and an holy ghost which daylye
conforthe vs/ where is the faythful ob-
dyer we owe them? If he be oure god/
why do we not feare hym? If he be oure
heauenlye lorde / why do we not honor
hym? If he be oure fader/ why do we
not hartelye loue hym? If he be omnipo-
tent/ why do we not reuerence hym? If
he be wyse/ why do we not leue of hi?
If he be lust of his promes / & trewe of Psal.10.
his wode/ whye do we not both heare Joan.3.
hym?

Exo.20.
Leuit.19.
Mat.5.

Rom.8.
Cf.2.
Joan.15.

A Christen exhortacion

þynþe beleue hym/and folowe hym?

Joan. 13.
Judith 8

If he be a master/whye do we not serue hym/yea/why do we not ones amen-de/at his most fearefull thretteminges? Is it in the gospell ernestlye spoken vnto vs Christyans/or vnto dead stonnes? Let your communicacion be yea/yea/ & naye/naye. What so euer is more than that/it cometh of the verye deuyll. More vnto a rotte post/ nor yet vnto a dumme beast was it sayd. Thou shalt not vnsurpe the name of the lord God in bayne. For the lord wyl not holde hym gylfesse that blasphemeth his name. The plague shall not depart from the howse of the swaeret. But it was spoken vnto vs/to xchome God hath gauen reason/discretion/remembrance/ vnderstanding/witte/conscience/faythe/and grace/if we wyll applye our selues to the occupynge of them. A manne that were in trauaile of lande and shuld lose it vntesse he tolde his tale wylself/ wolde take good heede vnto his wordes rather than he wolde lose it. And we for losynge oure sowles/ (which Christ to wylfesse/are moche more precious/wyll take no heede at all/but through oure blasphemous language/ & daylye surfaeringe suffre all to go vnto morte.

Mat. 6.
Luc. 12

Derþe/
warre/and
pestilence.

We moche mariele many tymes that the lord doth pounishe vs wyl derþe/ warre/pestilence/ and cruell exactions of spaunders. But we onght moche more to mar-

Unto customeable sweareris. 25
maruels/ that heauen reyneth not wyl-
defyre and bypmistone vpon vs as vpon Gen.19.
Sodome & Gomorre / & that the earthe Num.16.
openeth not vpon vs and swalowe vs
in with Choz/ Dathan/ and Abiron/ for
so vngenerelye vlynge the name of
God with oure outragyng tonges/ as
the fylthye myre in the stetes that we
spurne. forth with oure fere. Oh how
coude the lord suffice soche iniurie/ we-
re he not eternally merciful. how cou-
de he pacientlye beare it/were he not
gracious/ pycfull/ longe sufferinge/ and
tydye to pardone wychednesse? Soche
contynuall sweareris maye well be com-
pared vnto those supghitfull tormentours
that spatled in Christes face / that moe- Mat.26.
ked hym with a rede / crowned with Mar.14.
choigne/ & saluted hym with Ave rabbi.
Not vnyklye also are they vnto those
pratlyng Jewes and scoefull hypo- Luc.23.
ctyres/ prestess and pharisees/ that went Mat.27.
up and downe by the crosse wher Christ
lynghe vpon it beckynge with ther hea-
des and casting abrode ther armes/ thin-
kinge that he coude not do so moche as
ones laine hymself.

Lord geue them repentaunce with
grace ones to detest that abhominable
wyce/ and not with Pharaao to hane ther
hartes so hardened that they fynallye pe- Ero.7.
rishe in the rede see. A famyliaþ exam- Psal.145.
ple hym I redde in a boke called piece-
proprium Joannis beets. Whom I wylle
they.

A Christen exhortacion

they had in dayly remembrance/ for the
natall properte in it of the chylde to-
wardes his fathur. A certayne manne
there was (saith he) that supposed by his
wyfe to haue had.iiij. sonnes. Upon a
daye as they chaunced to barye/she kest
in hys rethe that there was but one of
them his owne. And which was he/she
wolde neuer tell hym vnto the verye
deathe. It chaunced this manne as hys
tyme was come / to depart frō the worl-
de / bequeathinge vnto this unknownen
sonne of his/ al his landes and goodes.
As this matter came before the lawe/
the iudge anon had in remembrance the
wyse facte of Salomon concerningng the
two women which stroue for a childe/ &
thought to bse with these.iiij. yōge mēre
contendinge for the heretage a lyke po-
lyce. First he caused ihet dead fathur
to be tyed vp harde vnto a poste / & than
commanded them to shote er nestlyc as
hym. Promysing that he which most de-
pelyc perced into his fleshe shuld haue
rendred vnto hym the patrimonye.

The first and the seconde ded shote.
The thirde abborrynge w as a thynge
most unnaturall / wolde in no case do
it / but sore rebuked his bretherne for
so doynge. And sayd/he had moches a-
ther to lose it/ thaz to do so vncoulyc an-
acte. By this was he iudged the natu-
ral sonne of that manne/ and so enjoyed
the iheritacie of his fathur. A lyke iud-
gement

Joā. beets
U. p[recepto]to
to p[recepto]t. 2
xpo[st]ol. 3.
A. 1.

1. Reg. 3.
Cap. 7

The wor-
ke of natu-
re/ & won-
derfull &
secrete.

geinent is to be had of these newe cruci- Heb.6.
tyers of Christ/ as the doctors doth call Apoc.11.
them. No naturall chyldren of God are
they/regenerate of the sprete/but vrye
bastardes/borne of fleshe & blood. Not
the chyldren of promes are they with
Isaac/but the carnall chyldren of bonda- Gal.4.
ge with Ismael / to whom belongeth no Gen.21.
heretage in Christ. These be no natural
poyntes of a louyng sonne to buffett &
beat his fader/ or to teare the fleshe fro
his bones. To name him in his most an-
grie and spyght / or to spyte hym out of
his mouthe with cruelle and vengeaunce.
But they are the frutes of an unrea-
sonable .beast/ of an outragious wode
dogge/of a furious serpent/ of an ympe
of helle / and a vrye lytane of the de-
uyll.

Cham ded nomore but discouer the
preiye partes of his fader/ and become
both accursed for it/ & also of a fre childe
a bondes seruauant for ever/ both in hym
self & also in his posterite. What thinke
ye than remayneth unto them/ which in
ther daylye language greatlye doth dis-
honneare/vnreuerently scorne/ and with
most spyghtfull cruelnesse blasphemeth
ther loude God/ whom they ought not to
thinke vpon without feare/ nor yet ones
to name without reverence and trem-
blyng/ his omnipotent mageste con-sy-
dered. No:thinge so moche doth cure
lynesse displease God (consyderinge we

Gen.9.
The bre-
kers of
goddes com-
mandement
are accu-
sed.

Gen.9.
The bre-
akers of
goddes com-
mandement
are accu-
sed.

Heb.6
2. Pet.2.
Inde.1.

A Christen exhortacion

are synners of vety nature) as doth one
wylfull continuance and weltringe in
them. Oure bolde contumacie/ and stur-
dye presumptuosnesse are the thynges
that most discontenteth hym. Whan he
callith vs by his preachers/ we repent
not. Whan he gracioulye admonishest
vs by his warninges/ we amende not.
But styllye multe plye oure wyckednesse/
estemyng synne as nothinge/ and ly-
nunge as we had no god of ryghtuous-
nesse.

Oh/let vs ones be admonished by the
Apostles and Prophetes/ the unsayned
messengers of the lorde / that we maye
with David/zacheus/Magdalene/ & Pe-
ter ernestlye repent from the hart. Lett
vs leaue one tyne or other this wanton
course of contempt/ this rashe ronnyng
at large/at ther wholsome warnynges/
least our owne myschefe/sweide/snare/
& pryde/be oure confusion/as they were
the biter confusyon of Cain/Saul/Iudas/
and the proude blasphemer Symon ma-
gus. Thou wylt parauenture saye unto
me/ I knowe the byce of sweatig damp-
nable / and glad I wolde be to leaue yt.
But vertye hatde it is to go from that is
custome
harde to
ake.

Praye

ph.2.
ch.5.

icre.44
phel.3.

Reg.12.
ic.19
ian.12.
Jac.26

en.4.
Reg.13.
cl.1. & 8.

Praye first feruentlye vnto God.

Desyre hym to take from the that hat-
de stonye, hart/and to geue the an hart et.36.

more meke and gentle. Intreate him to
make the of a lyon a lambe/ of a persecu-
tor/a disciple / of a cruell Saul a meke
spreded Paule. Consequentye submytt
thy affeccions and appetyses vnto rea-
son/and se that thy reason be euermore
obedient vnto the rewles of faythe/con-
tayned in the scripturis. ffllee from exces-
se and ryott. Shurne the compayne of
them that be blasphemous & vycious.

Carrye with the where so euer thou
goest/a sure intent and purpose to leaue
that vycie. Detest it greatlye in all other
mene. Consydre what felicite thou shalt
lose/ & what infelicite thou shalt wynne/
yf thou styllyse it . And euermore with-
drawe those thinges that myght occasi-
on the vnto it. Hyde thy purse/and thou
shalt not be robed . Laye a syde thy
swearde/and thou shalt not flee . With-
drawe excesse/ & thou shalt not be drōke.
Breake the of thyne yll custome/ & thou
shalt no longar sweare.

Havinge these consyderacions with
soche lyke / thou mayst sone leaue it yf
thou wylt. These remedyes haue I she-
wed the / and these godlye admonysh-
mentes haue I geuen the/as one so in-
teylye hongeryng thy sowles profyght
in my inwarde sprete as myne owne.
Cosydre how thy mercyfull father hath

I Christ. about. unto ch. swete.
planted in the his owne image/ and left
in thy creale vessell his incomparable
treasure. Render it not agayn unto hym
deformed with vryce / and defyled with
synne. But seke to be founde in the daye
of his comynge with out spotte
that thou mayst receyue the in-
estimable rewarde / prouy-
ded for them that loue
hym treulpe.
Amen.

**The manner of sapengre giv
ce after the doctrine of holy
scripture.**

Grace afore meate.

Ghe eyes of all loken unto the lord
and thou givest them their foode
in due season: Thou openest thine handes
and fillest every lyvinge creature with
thy blesynge.

O oure father which art in heaueynce.

Grace after meate.

Thankes be unto the o Lorde god al-
myghtye/moost deare father of heauen/
for geyng vs oure foode in due season/
for openyng thy mercyfull hande / and
for fyllinge vs with thy plentefull bles-
sing. And we beseeche the for thy sonnes
sake Iesus Christ/ not onely to preserue
vs alwaye from abusinge of the same/
but also to lende vs thy grace / that we
maye euer be thanful vnto the therto.
Amen.

GAnother grace.

Grace afore meate.

I knowe(sayth the Anost: e)and am full
certifyed in the lorde Iesu / that ther is
nothinge vncleane of it selfe:but vnto
hym that iudgeth it to be vncleane/ to
hym is it vncleane. But yf thy brother
be grieved ouer thy meate/ then walkest
thou not now after charite. Destroye
D iiiij. not

The maner of saynge grace
not with thy meate/hym for whō Chṛist
dyed.

O oure fathur whiche art in heauen.

Grace after meate.

Thankes be vnto the o lordē god al-
myghtye(moost deare fathur of heauen)
for certifyeng vs by thy blessed worde/
that all kyndes of meates are cleane.
And we besech the lende vs thy grace/
that we maye alwaye thankfully recea-
ne the same/not onely without supersti-
cion or scrupulouſe of conſcience / but al-
ſo without greiynge or offendinge our
brethren: And ſo to walke in the waye
of godly loue and charite/ that with our
meate we never destroye hym / for whō
thy ſonne Iesuſ Chṛist dyed aswell as
for vs. Amen.

Another grace.

Grace afore meate.

Let not oure treaſure therfore be enell
Spoken of. For the kyngdome of god is
not meate and drynke/but ryghteouſnes-
ſe and peace and loue in the holy goost.

O oure fathur whiche art in heauen. &c.

Grace after meate.

Thankes be vnto the o Lordē god al-
myghtye(moost deare fathur of heauen)
for openyng vnto vs thy blessed worde/
which is oure treaſure oure perle/peeſe
oure tyches more precyonis then ethet
golde or precious ſtone. And we besech
the/though corporall meate and drynke
be no parte of thy kyngdome / yet ordre
thom

after the doct. of holy script.

29

thou vs so in receauyng the same/ that
we never gene occasyon of slaudinge
thy worde/or offending the weake. Amen

¶ Another grace.

¶ Grace afore meate.

Meate doth not further vs vnto God.
yf we eate / we shall not therfore be the
better:yf we eate not/ we shall not ther-
fore be the worse. But take hede / that
this youre libertye be not an occasion of
fallyng vnto the weake.

O oure father.

¶ Grace after meate.

Thankes be vnto the o lord God al-
myghtye(moest deare father of heauen)
for layeng vp our saluacio/ onely in thy
selfe/and not in anye kynde of meate.
And we beseche the / gyde vs so in the
use therof / that we maye folowe such
thinges as make for peace/and wherby
we maye edify one another: And never-
to gene vnde the weake / anye occasyon
of fallyng from thy worde. Amen.

¶ Another grace.

¶ Grace afore meate.

Meates hath God created to be recea-
ued with thankes/ of them which belue
and knowe the truthe: For euery creatu-
re of God is good/and nothing to be re-
fused that is receaued with thankesge-
nunge. For it is sanctifyed by the worde
of God and prayer.

O oure father. &c.

¶ Gra-

The maner of sayenge grace

¶ Grace after meate.

Thankes be vnto the o lord God al-
myghtye(moost deare father of heauen)
for ordeyninge thy creatures to be mea-
te/soode & sustenance vnto oure body-
es/ & hast sanctifyed them by thy blessed
worde/et. We beseeche the make vs so to
increase in stedfastnesse of thy fayth/ in
perfekte knowlege of thy truthe/ & in co-
tinuance of fervent prayere vnto the /
That so vs also they maye be sanctifyed
& holy/ & that we maye euer both thank-
fuller receave them/ & vertuously vse thes/
to the good ensample of other. Amen.

¶ Another grace.

¶ Grace afore meate.

The fader of mercye/ & God of all con-
solacion/ geue vs grace to consent to ge-
ther in to the knowlege of his truthe/
that we maye with one mynde and ore
mouthe/ gloriye God the fader of oure
lorde Iesus Christ. Amen.

¶ Our fader. et.

¶ Grace after meate.

Thankes be vnto the o lord God al-
myghtye(moost deare father of heauen)
for brynginge agayne from death oure
lorde Iesus Christ/ the greate sheperde
of the shepe/ through the blood of the e-
uerlastinge testament. And we beseeche
the to make vs perfitt to do his wyl/
woorkyng in vs that which is pleasant
in his sight/ that we be not only the spea-
kers of his wylde/ but the vnsayned fo-
lowers

after the boct of holy script.

30

Soupers of the same. Amen.

¶ Another grace.

¶ Grace after meate.

Christe which at his last supper / gaue
hym self vnto vs / promysinge his body
to be crucifyed & his bloode to be shed
for oure synnes/ blesse vs & oure meate.
Amen.

O oure father. &c.

¶ Grace after meate.

Thankes be vnto the o Lorde god al-
myghtye(moost deare father of heauen)
which at this tyme hath fedde vs with
meate not only that perisheth/ but with
thy worde which abydeþ in to euerlast-
inge lyfe. Graunce most mercyfull fa-
ther/that we haninge the knowledge of
thy worde/may also practise the same in
oure conuersacion/that we bothe inty-
re louyng and vnsaynedlye lynginge
thy holy worde/may after this lyfe lyue
with the for euer. Amen.

Receane your meate without grudging

Take heede ye never abuse the same.

Here thankes to god for every thing.

And alwaþe prayse his holy name.

Who so doth not/ is sore to blame.

No euell ensample se that ye gyue.

Thus doth gods word teach you to lyue

What so ener ye do in worde or dede/ do
all in the name of our lorde Iesu Christ/

giving thankes vnto God the fa-

ther by hym.

A shorte instruction to the worlde.

To kynges and Princes.

Be lerned ye kynges and vnderstond
Embrace the trueth of Christes worlde
Your hertes be all in Gods hond
He is your kyng/ your prince/ & lord.
Establish no lawe that maketh discorde
But do as dyd kyng Ezechias/
David/Josaphat/ and Josias.

To Judges.

Accepte no personne in iudgment
Wrest not the law/ kepe well your syse
To wrong for brybes do not consent,
For they do blynd the eyes of the wylde.
Thus scripture biddeth you more then
And for to haue such properties (twylse
As Iericho tolde to thyses.

To Councillours.

A faythfull man wyl kepe councell
And ther is welch wher many such be.
Beware of false Achirophel.
The councell of God must stand trulye.
ye can it not destoye verely.
Kepe trueth and faith with secretnesse
And further the cause of godlynesse.

To Chamberlaynes.

W^e

Beware of Thares and Wagathan
 Lest treason in the chambre be sowne.
 For if the count be ruled by Aman
 Woore Mardonius is ouerthowne.
 but whā the trueth is thoro' y knowne
 He shall be sounde a faythfull iure
 And to his prince a subiecte true.

To Stewardes.

Sped not yore masters goodes i bayne
 But be faythfull in yore offyce
 For though ye take therin some payne
 ye haue of Christ a swete promesse
 Kepe well your rekenyng more & lesse
 Be faythfull enier in great and small
 And Christ wil you good stewardes cal.

To Treasurers.

ye that haue treasure in your kepinge
 Committed to yon for a season.
 Be alwaye sure of your rekenyng.
 As equyte wylleth and good reason
 Iesus Syrac taught this lessou.
 To set a locke wher many handes be/
 It is no shame nec dishonestie.

To Controllers.

Go thoro' the count for Christes sake.
 And where ye spye anye thing abused.
 Do yore offyce and sonie payne take
 That ydilnesse maye be refusid

Great

A shorte instruction
Great mens howses are accused.
To be infecte with vncleynesse.
With pryde with ootheris/ & with eresse.

To Prester.

Flatte not at al/ but preach gods wrode
And rebuke every euill condicyon
Chynd on yone dewtye to god the lorde
And forg-*it* not his commissyon.
Whyde not the trueth for promocyon
Be true apostles in wrode and herte
And playe not secretly Judas parte.

All other offyces greate and small
Whose whole dewtyes I do not knowe
Both gods wrode asynte and call
Wherher their estate be hye or lowe
None in his callinge to be slowe
But every man in his busynesse
To watch and wakke with faythfulnesse

And within the foresayde doctryne
Is conteyned the whol dewtye
How all subiectes shulde draw the lyre
Of fayth/ of trueth/ and honestye
And no man for to go awrye
But every one in his kyngage.
To shew the feare of gods ierunye.

Wher anye lyre now is occupied
Within this wrold as ther is mych
It shalde rightwell be amended.
If all rulers wolde rebuke such.

A.10

to the woldē.

32

And if preachers the quyck wold touche
Where men are now in synne so ryfe
Thei shuld right gladly mede their lyfe

And if all other offyceres
Wyll do their best and be diligent.

Then shall they haue right good iuerg
And folowers of gods comnaundment
Of good warnyng followeth amendmēt
Whiche I praye god vs graunt & gyue
That we with hym in heaue mayc lyue.

Amen.